*613 778 182 682 The nazaala as a regulatory mechanism functions only between secondary segments. This indicates that blood-revenge as a negative sanction is operative only in the external system of political relations. Political relations at this level, where the feeling of corporateness is relatively lacking, are in delicate balance. Therefore, once conflict is successfully mediated and the injury redressed, it is best forgotten, for it is unlikely that either party feels their rights have been completely restored.

683 Sanctions against personal injury, besides killing, are dealt out in terms of fines, the fines being figured as proportions of the diiya. Every part of the body has a price on it: the Bedouins say, "Banu Adam kill-i-filuus" ("The sons of Adam are all money"). A proportion of the diiya is due for injury to any of the following parts of the body: the beard, hair on the head and the nape of the neck, and eyelashes; wounds to any part of the body; fractures and dislocations of bones; the tongue and the teeth; the testicles and the breasts; and the loss of mind. Bodily injuries are [463] evaluated by a considered expert, the nathaara ("the keen-[305] eyed one"). If the services of a nathaara become necessary in al-Qasr, the barber in Marsa Matruh (the same person who performs most of the Bedouins' circumcisions) fills the role. [178] But the Bedouins say, "Now that we are educated we are able to make our own evaluations."

156 equipment from the government projects and from smuggling sheep and mer-
[685] chandise across the Libyan border. Although some of these stories might
[439] be exaggerated, they all point to the fact that Hakim, despite his wealth, is not the most popular or reputable individual in bait Asabei', and that although Shei'eb is not a popular individual either, he definitely comes up the winner in any popularity contest between the two. The question is
156 why Hakim was selected by the Awaqil to replace Shei'eb. The case in-
613 volved more than Shei'eb's inability to collect the money from members of
558 his bait. Shei'eb's ineffectiveness seemed to have been taken as an ex-
682 cuse rather than as the direct cause. Many Aqaqil, before Shei'eb, had
683 failed in collecting money from their own bait without being subject to direct challenge. What seems to be involved is more than a challenge to a particular member, Shei'eb. It is a challenge to the whole principle by which Shei'eb acquired his position as Aqila of bait Asabei': patrilineal succession.

156 Shei'eb is the youngest of four sons of the former Aqila of bait
159 Asabei', Sheikh Elewa. For more than fifty years Sheikh Elewa was the
613 undisputed Aqila of bait Asabei'. He also had considerable influence
463 among other tribal segments throughout the whole of the Western Desert
683 by virtue of his position as "nazzar", that is, the expert who assesses
554 the amount of compensation for wound inflicted in a liable case. The
[428] position of nazzar is a hereditary one and had been handed down from
[779] father to son. The basis for his assessment of wounds are a number of old books believed to be obtained from Mecca and contain all the judgments of famous Islamic leaders in their assessments of wounds.

[428] Eleven years ago when Sheikh Elewa became blind and too old to

156 exercise his functions, he invited all the important people in the area
159 into a large gathering during which he announced that he was handing the
613 sacred books to Shei'eb, who was to become the nazzar and also to succeed
463 him as the Aqila of bait Asabei'. Although at that time Shei'eb was
683 fairly young, twenty-six, nobody questioned Sheikh Elewa's decision.
554 "He is the Aqila," said one informant, "and he has the right to decide
428 which of his sons is to succeed him. After all, he knows his sons better
[979] than anybody else and knows which one is best for the job." Most people
156 thought that Sheikh Elewa, being still alive and with clear thinking,
159 would help Shei'eb in performing his duties as Aqila. A few months after
613 Shei'eb took over his father's position, it became apparent that he was
554 too immature for the job. He tried to use his position to take money
578 from members of his bait and when they refused to give him any money, he
[661] entered into fights with a number of them. Rumors spread that he took bribes from the disputing parties who came to him for him to assess the legal compensation for wounds to raise or lower his estimate. But still people within bait Asabei' as well as outside it respected Sheikh Elewa's decision and did not challenge Shei'eb openly. But as time passed the dissatisfaction with Shei'eb grew. This dissatisfaction came mainly from members of the Amar who were affected directly by Shei'eb's actions, especially those actions which resulted in the payment of compensation for wounds inflicted in fights.

PHASE II

439 On the evening of May 16, 1966, two members of the Geneishat tribe of Matruh area came to Burg-el-Arab with a large shipment of smuggled cigarettes to leave with their partner in the area, Hadi, from the

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If the two lips are cut off:	
just the lower lip	L. 400
just the upper lip	L. 300
	L. 200
Visible piercing of the lips	L. 50
The tongue: if results in total loss of speech	L. 400
Partial loss of speech is measured in proportion to that total loss.	
All the teeth	L. 400
Each tooth	L. 50
Testicles: if cut off	L. 400
The entire genitals	L. 800
The breasts:	
of a nubile woman	L. 200
of an old woman	L. 100

683 As in the case of homicide, the above scale of compensation works only as a basis for compromise rather than as a definite or exact fine.

683 To assess the amount of injury and therefore the category of compensation, 687 the victim and his group, as well as a representative of the offender, 463 have to take the injured person to the "nazzar" who examines him and defines the kind of injury sustained. The nazzar is usually a member of [619] one of the Murabiteen tribes who is known to possess a number of shari's books specifying the injuries and the amount of compensation required in each case. Before he assesses the wounds, both parties have to swear that [465] they will accept his judgment, and they pay him a token fee that varies according to the ability to pay and the position of the parties involved.

683 The amount of money estimated by the nazzar is not necessarily the final amount of money paid. For, as in the case of homicide, it is subject to deductions in honor of various members who attend the meeting in which